

THE KOREA MISSION FIELD



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Winning Students in Government Schools
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Mr. Tate as a Pioneer
W. D. Reynolds, D. D.

Home Economics Education in Korea
Miss Hamna Kim

The Maiden-hair Fern Tree
Mrs. R. K. Smith

OCTOBER, 1929.

SEOUL, KOREA.

The Korea Mission Field

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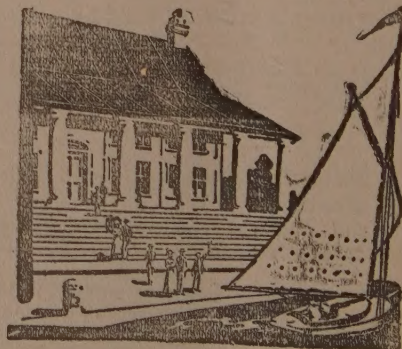
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THE MAIDEN HAIR FERN TREE



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THE KOREA MISSION FIELD

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VOL. XXV.

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Among the Japanese in Manchuria

MISS BERTHA STARKEY

THERE ARE ABOUT 200,000 Japanese living in Manchuria, of whom approximately 80,000 are to be found in Dairen. The rest are located mainly in the other centers connected with the South Manchuria Railway. This is a very important field for Christian work, made all the more accessible because of the sympathy and cooperation of the South Manchuria Railway Company, many of whose leading officials are Christians. The Company grants 50% discount on railroad tickets to all pastors and other Christian workers residing in Manchuria, and is also very generous about giving passes to Christian leaders who come in from the outside for evangelistic meetings, lectures on religious education or social service.

In spite of these advantages, the Christian forces have been slow to make the most of their opportunity in this field, largely because of the shortage of workers and the expense of travel entailed in bringing them from the homeland and supporting them in this rather distant country. The three Christian organizations that are doing the most extensive work in promoting the interests of the Kingdom are the Presbyterian, Congregational and Methodist Churches. In addition to these, there are the Anglican Church, the Salvation Army and the Y.M.C.A. whose work centers in Dairen. Here the Methodists have four churches,

three of which are presided over by ordained pastors and one by an evangelist. Each of these four preachers, besides ministering to his own local parish, goes regularly to certain other towns in his territory where there are out churches; but the Christians and inquirers gather in private homes for services on the appointed days. Eight places are being visited regularly in this way by the four Methodist workers.

When Miss Kitajima and I go for an evangelistic trip in Manchuria it means an itinerary covering 2,325 miles in order to visit each one of the twelve centers in which the Japan Methodist Church is working. Since the Japanese Women's Missionary Society contributes 1,000 yen a year to help the evangelistic work in Manchuria, Miss Kitajima, as superintendent of Missionary Societies on the Chosen-Manchuria District has a heavy burden of responsibility for the development of the work, and we find we have better results by taking the itinerary together.

A few paragraphs from my journal may give some idea of what our last trip was like. They are as follows:

May 28-30, Koshurei. In this place the S. M. R. (South Manchuria Railway Company) maintains an experimental station engaged mainly in stock breeding. I am reminded of home when I see the thorough-bred merino sheep

Berkshire pigs and Holstein cows which have been imported from America for crossbreeding with the poor Mongolian animals. This is a fine enterprise by which Chinese farmers are being greatly helped to improve the grade of their live stock. We are deeply impressed by the earnestness of the Christians here who, only 20 in number, at a great sacrifice have erected a lovely church and are now planning to have a parsonage built for their pastor and his family before the winter sets in. Besides our meetings with the Christians, we were invited by the head of the Social Service Bureau of the S. M. R. to speak in the Railway Club at an All-Koshurei Women's Meeting. In spite of a terrific wind storm that made walking on the streets exceedingly difficult, fifty women braved the elements and made one of the most attentive, most responsive audiences we have ever had anywhere.

May 31. At Kaigen, after midnight. Meetings in two towns today. First, at Shiheigai which has become important in the past three years as a railway junction, and, with the rapid increase in the Japanese population, many Christians from other towns have moved in. The pastor from Koshurei comes for meetings held in one of the homes twice a month. The announcement of our coming attracted several who had never heard a Christian message before. We were sorry that we had not planned to stay two days instead of one when we found how disappointed the people were not to have us for a night meeting and a special meeting for non-Christian women at the Railway Club. But we had promised to be in Kaigen this evening.

Reaching here at 8 o'clock, we were brought at once to the home of a fine Christian couple, members of the Salvation Army, and found people gathering for the meeting. We are deeply touched by the number of young men who are earnestly seeking to know Christ as their Savior! Although today was All-Kaigen Field Day and the young men were very tired from participation in the various athletic events, yet they, in their eagerness to hear of

Jesus, out-numbered the women present. In them lies the hope of establishing a church here.

June 1-4. At Kaigen the morning of June 1st. when we got up at six o'clock, an earnest young inquirer had already come. By the time we were dressed, there were others, and so we had a blessed time with these eager hearts until we took our train at 10:30.

By what name shall I call this place where we have been working the past three days? The Chinese call it Yingkou, the Japanese, Eiko, but perhaps most of my readers know it as Newchwang since it was the first port opened to foreign trade in Manchuria (1860). Its importance has decreased greatly since the development of Dairen; however, it is still the center of a large bean trade, and the S. M. R. maintains a well equipped hospital, library, and public service bureau besides its good schools. There is a well organized, active group of influential Christians here who hold their meetings in a rented building. Their evangelistic spirit is strong and, led by their pastor, they are growing in numbers, as well as working and praying earnestly for the erection of a church building. We praise God for a warm response in the meetings, but what has made us gladdest of all has been the number of requests for us to call personally in homes where women have opened their troubled hearts, freely told their problems and received the help they needed. When they ask us, just as so many do everywhere we go, how soon we can come to them again, it is mighty hard to answer that it will be impossible for at least another year.

June 5. At Dairen. We arrived here last evening and it was well that we had a good night's rest, for we were off at 7 o'clock this morning to spend the day at Port Arthur. What a day it has been! When we visited the chapel of the cemetery where lay the mortal remains of the Russian soldiers who lost their lives in the siege of 1905, and we were asked to write our names in the chapel guest book, I noticed the following words

written after the name of the guest who had been there just before us, "Today I have been filled with a thousand emotions." These words quite express my own feeling as I review the events of the day.

Beginning with the 35 miles drive from Dairen to Port Arthur in a most comfortable bus over an excellently paved motor road; followed by a trip around the port in a new Chevrolet placed at our disposal by a young Christian doctor, and beholding the scenes associated with the tremendous sacrifice of life that marked the victory of Japan over Russia; then making calls in the homes of several Christian families, after which we were taken to dinner at the Yamato Hotel by a fine young Christian official whose life has been wonderfully influenced by Dr. and Mrs. Newell, the day ended with a prayer meeting in the home of the young doctor and his wife, who are very lonely because the voice of their four-year-old boy, their only child, was hushed by the death angel a month ago after an illness of only a day. This little life was sacrificed because while the father was battling to save the lives of others critically ill on that day, he did not realize that his own child was so near the portals until it was too late. But the beautiful faith, the submissive spirit, the fuller consecration of the father to the precious task of saving the lives of other little children all testify to the victory given by the Father to those who trust to Him their all.

What a luxury it was to be escorted back to Dairen tonight by Dr. Newell's young friend and his wife in a new seven-passenger Buick just purchased a few days ago by the government and used only once, and that by the Governor himself!

June 6. To-night, happy after a day of service at Kinshu, only an hour's ride by train from Dairen. Our Dairen pastor has opened evangelistic work here and goes every other week to this new place where the Japanese are engaged mainly in fruit cultivation. The Christians in the group are letting their lights shine so that others in that community are being in-

fluenced to come and hear about Jesus.

June 7-9. Phew! The past three days in Dairen have gone exceeding fast and so have we! Not hard to understand how our hustling Dairen pastor and his equally active wife have led their people to build a beautiful church during their three years of service here. They have increased the membership from a mere handful to 196, there having been 51 baptisms last year. Friday, there were 50 at the women's meeting and 25 at one of the 11 class meetings into which the whole membership is divided and meets weekly in different homes for personal testimony, prayer and praise. Today has been a fair sample of how this pastor makes the most of the visit of the district missionary and Japanese woman evangelist. Kitajima San gave a talk to the Sunday School, while I preached to a congregation of 120 at the morning church service. After church we both spoke in a special meeting to 30 Epworth League girls, following which we all had dinner together in the parsonage. We had hardly swallowed the last mouthful when the toot of the auto horn reminded us that we were due to make calls on several shut-ins in the hospital and in private homes. We returned just in time for a bit of lunch and a quiet half-hour before speaking at the evening church service. Afterwards, a number tarried to have "good night tea." Tired? Yes, but a "happy tired" as the clock strikes midnight.

June 10-11. Anshan. Between 2 P. M. yesterday, soon after we arrived, and the same hour today which finds us on the train bound for Mukden, we have had three meetings in this modern town which was built only about 13 or 14 years ago when the S. M. R. established an immense iron plant here. We were entertained in the home of one of the Japanese ore experts who has made several valuable inventions and who has just returned from his second trip abroad. He is not a Christian, but is glad to have his wife be one of the leaders in the Christian group, which is as yet unorganized and counts much on the occasional

visits of Christian workers like ourselves. Our women's meeting yesterday, at which 25 were present, was held in the home of our hostess, as was also the evening meeting which was open to both men and women. This morning we spoke at the S. M. R. Club to a group of 30 women and were delighted to see in the two front rows about fifteen girls from the S. M. R. Domestic Science School who, with one of their teachers, had been excused from school especially for the purpose of attending our meeting. What a privilege to introduce these future home makers to Jesus Christ.

June 11-14. Mukden. In the two and a half days that we have been in this great old historic city we have had seven meetings. The first was a prayer meeting where we realized that we were in the midst of the most prayerful group we had yet touched on this trip. The pastor is an unordained evangelist and his wife is head teacher in the S. M. R. kindergarten here. The Christian services are held in their home, as there is no church building.

The morning of the 12th, through arrangements made by the head (one of our leading Christians) of the S. M. R. Social Service Bureau, we had the thrilling experience of speaking to the 450 girls in the S. M. R. Girls' High School. By request, I spoke in English and Miss Kitajima interpreted. It was the first time any American had ever spoken in this school. That afternoon we both spoke at a women's meeting in the S. M. R. Club, one of the best equipped club houses I have seen in the Orient. In the evening we both spoke again, this time at the pastor's home. Yesterday morning the pastor took us to talk to a group of earnest women inquirers who live away out in the Chinese City and can rarely come to the Christian services. In the afternoon, we held another women's meeting at the S. M. R. Club, and last night, at the meeting in the pastor's home, the house was full.

We go away from here carrying heavy prayer burdens for those whom we have met and whose problems have been made known

to us. Especially are we burdened for one lively, attractive girl who, through her love for a certain Mukden newspaper man, whom her parents would not permit her to marry, fell into sin and, having contracted venereal disease, attempted to take her life, but was rescued. The whole story came out in the newspapers and had she not been invited to a Christian meeting where she found Christ as her Savior, she would have attempted to kill herself again. Now, she is eager to leave Mukden and begin a life of usefulness where her story is not known. Where shall we find a place for her?

Many are asking "How long must we in Manchuria wait until we can have a missionary and Japanese woman evangelist to live in our midst and give their whole time to helping us grow spiritually?"

June 15-17, Harbin.

Three full days in this interesting, modern commercial city which is now attracting the attention of the whole world because of the Sino-Russian trouble becoming more and more intense. Its three distinct sections—Pristan, almost entirely Russian, where live about 100,000 foreigners, Tuchtien, the Chinese city, new and well built with a population of almost 300,000; and New Town where most of the Government, Chinese Eastern Railway administration buildings and consulates are found, furnish a fascinating study along many lines. The contrast between all kinds of social gaiety on the one hand, with the tragic destitution of so many formerly well-to-do Russians on the other, is most striking.

In the midst of all this live about 4,000 Japanese, among whom no Japanese pastor is working except for irregular visits from our pastor at Koshurei, 18 hours distant by train. At present, a young Russian preacher, remarkably converted to the Christian faith in Shanghai several years ago, then adopted by Mr. Niwa of the Holiness Mission in Tokyo, where he married Mr. Niwa's daughter, is preaching to the Japanese community on Sun-

day mornings, but gives the rest of his time to evangelistic work among the white Russians. One of our meetings was held in the Japanese Memorial Hall, but the rest in the dining hall of the spacious home of the head of the Mitsubishi Branch in Harbin, where Kitajima San and I were entertained while working in the city.

We have been greatly impressed by the number of influential Japanese who are Christians in this far away commercial center; people such as the Japanese consul's daughter, the family of the head of the S. M. R. offices, the head librarian of the S. M. R. Librarian and his brilliant wife, the leading Japanese jeweller and his wife, and others in like positions of responsibility, besides our host and hostess. They all asked when it would be possible for them to have a resident pastor. They are indeed "sheep without a shepherd."

June 18, 19. Changchun. Last but by no means least in our itinerary.

This city is important as the northern terminus of the S. M. R., being the junction between this line and the Chinese Eastern Railway line running to Harbin. The Japanese section of the city is entirely modern. The S. M. R. maintains a splendidly equipped Girls' High School, and it was in response to the in-

itation of the principal to speak to the girls that we stopped here.

Last night (18th) Kitajima San spoke to a group of spiritually hungry women at the home of the president of the S. M. R. bank. This morning I had a good time teaching English to the third year girls from 10 to 11 o'clock and to the fourth and fifth year girls the next hour. It was the first time any of them had ever been taught by a foreigner. After lunch with the principal and several of the teachers, Kitajima San and I faced the rarest opportunity of our whole itinerary. The principal, a non-Christian man who is very much interested in Christianity, had asked us to give a Christian message to his girls and teachers. It was the first time such a thing had ever been done in this school and likewise the first time we had ever been asked to present Christ to the students in a government school assembly hall. It was a soul thrilling experience to look into the eager faces of these 350 girls and talk to them for one hour and a half about Jesus Christ, then at the class to be invited to come back again for the same purpose. We feel that this is the climax of our itinerary and we are well content to be on our way back to Seoul tonight.

Chairyung Bible Institutes in 1929

MRS. R. K. SMITH

LIKE MOST weather served up to visitors, our two Institutes for men and women were unusual this year. In the first place the attendance crossed the *three hundred* mark. In twenty years we have averaged a fraction less than two hundred even, though four of the twenty years were before the Institute for women started; but to have fifty more attendants than the largest previous institute is enough in itself to make the year unusual. Then we had the new dormitory, most convenient and attractive, so that instead of six men living in the old rooms, more than sixty filled both old and

new. Pickle put up for the men could not expand to meet the need and was gone by the ninth day, but so pleased were the men with things in general that no remarks were made. Of course the women more than filled the dormitories, 109 being accommodated in them and one of the Korean doctor's houses which was temporarily vacant. They are so grateful for the new dormitory that we wish to pass on to the donors a generous supply of their reiterated thanks. Local women who will never need it speak of "Our dormitory" and gave money for needed equipment.

But even more than the large attendance,

120 men in the regular session, 12 in a special session, 164 women in the regular session and 18 post-graduates in for two weeks only, making a total of 314, and even more than the new dormitory, this year was unusual in that the Presbytery offered to pay half salaries of three men to be selected by the principal provided we give them expense money up to two thirds of the salary. So satisfactory was the arrangement that we are anxious to have it continue and want to give expense money up to full salary so that the picked pastors of the district need not serve at a loss. If the Presbytery grants this it will be possible to teach all five classes instead of but three and the post graduates may get their desired course.

One new feature this year for the men was the conducting of volunteer cottage prayer meetings in different homes opened up through the influence of local students. This was productive of much good to all the young men who assisted, and we hope that the forty who decided to believe as a result of this effort really find their Savior. The younger group of women, and this year there were forty-three under twenty-three years of age, found outlet for their zeal in extension Sunday-school work. The two schools started last year are in so flourishing a condition that it was possible to start two new ones, besides assisting in the two local church schools and in a near-by village where the children have been brought in by a retired pastor in such numbers that the little church cannot supply sufficient teachers. One morning weekly reports were made in Chapel to enlist the prayers of all for the nearly two hundred thus taught.

The Tuesday evening evangelistic service was limited to unbelieving women each to be accompanied by a student or local Christian. Every meeting saw ten to twenty women standing up for the new life. Many of these women doubtless made the more difficult avowal in the church when 222 declared their

intention to become Christians during the Big Class led by Pastor-Evangelist Kim Ik Tu, when over nine hundred women assembled day after day. Each of the new believers was given a guide from among the local Christians. Not content with all this the students joined with the alumnae in sending a Bible woman to the Home Mission territory to render two months assistance to the pastor supported by the Presbyterian Missionary Society. There was much prayer. Faculty prayer meetings, class prayer meetings, group prayer meetings, solitary bowed figures at all odd moments and a pause at noon, while the brewery whistles screeched nearby, to pray that the liquor traffic would come to an end. Prayer does change things, for the police were reluctant to grant permission for a temperance parade during the Big Class because the grain shed of the brewery across from the Institute burned during the last week of Institute.

Eleven women and six men were graduated this year, making a total of 79 women and 79 men who have completed the course. From a scholastic point of view this is no small accomplishment, as one third year college student, who was unable to finance his year at school, found great interest in the five weeks' study and a trained Bible woman who has been in missionary service for twenty years refused to accept the offered salary for her work as tutor to the dullest. Always in the study of THE WORD there is power and promise of new life, physical, for the body is exalted as a temple; mental, for with God's laws in the mind we can attain to the full, rich spiritual life promised to those who rightly divide the word of truth. But the good goes on and out into homes and churches and communities, even whole districts. The seven women who travelled by ox-cart from dawn to midnight over the frozen mountain roads of the far north-west are not going to fail in service when they return.

Winning the Students in Government Schools

W. L. NASH

THE DECIDED INCREASE in both the number of schools and students during the last decade has been far in advance of the moral and religious agencies' means to cope with the attending problems brought on by such a situation. Korea is not alone in facing these conditions. In America, China and Japan many of these same problems exist and attempts are being made to deal with them. This subject in Korea is no doubt a timely one and needs far more discussion than space will allow in the pages of the KOREA MISSION FIELD.

In Japan the mission groups of Tokyo have only recently taken cooperative steps, which it is hoped will lead to some real constructive measures in the direction of reaching anew the young men and women in the schools and colleges there. Such a move on the part of those interested in and working with the students of Korea will make the beginning of a grappling with the problems here.

Number of schools and students.

A very rough tabulation of a Government report reveals the following number of schools and students. No account is given here of any school except those that are fully accredited as Higher Common Schools, Trade Schools with 5 year course, viz. Agricultural, Commercial, Industrial, etc., and Colleges. The University is included.

	Higher Common & Equivalent Schools	Mission Schools	Schools of Y.M.C.A.
No. of schools	69	3	4
No. of students	17,787	1,653	1,916
Colleges			
No. of schools	10	3	4
No. of students	1,042	419	526

One is immediately aware that he is not dealing with numbers alone. The Christian Church at its best has always emphasized the quality of its membership and in this case of

the high school and college student population of Korea; there is little doubt that quality rather than quantity comes to the fore in evaluating the importance of students and their problems. From the standpoint of numbers alone, this group of 18,000 students constitutes only a small percentage of the entire population; but when considering their future worth to the leadership of the Church and society the value of winning them stands out clearly.

Deducting the number of students in the 3 mission schools, there are approximately 16,000 students in 66 high schools without any organized group within or without the school for the purpose of interesting them in the growth of Christian character. This is an arresting fact. No doubt a small number of these students find a Bible class here and a Sunday school there in which they have opportunity to become acquainted with the teachings of Christ. A few others in a number of the schools will have come from Christian homes and are faithful witnesses in life and thought among their fellows; but on the whole I believe that the facts will show that the great majority of these students are without any influence of the Christian fellowship.

Some nucleus for an organization in the schools where there are a few Christians is possible, and in a few cases in the past a group has been organized; but the outstanding difficulty at this point is the fact that the Japanese Constitution, which holds for Korea, states explicitly that religion shall not be taught in schools below college grade. In the case of mission schools, this rule has been interpreted at times to mean that religion can be taught outside regular school hours; so, with the consent of the principal and a willingness on the part of the students, organizations within the school can be made. One is lead to believe that this liberal inter-

pretation in favor of the mission schools will also hold for the other schools provided the principal and teachers in a given school would be willing for a Y. M. C. A. or similar organization to be established among the students. In Japan, for instance, some school principals have asked certain agencies to come into their schools (high schools) and organize groups for moral and religious discussions. Largely it has been to help counteract what has been so widely advertised as "dangerous thoughts," but for whatever reason, it is being done. Is it too much to hope that some principals will become more and more interested in having Christian students organize for the purpose of promoting Christian character in their own lives and in the lives of their fellows?

In the college field we find the number of students in the mission schools to be about equal to the number in the private and government schools. Likewise, the Christian influences at work among the college men are more promising, there being some kind of Christian organization in each college. In some it is the Japanese student Y. M. C. A. rather than the Korean; but the membership is open to all and the two groups manage to have some meetings together. Some colleges have both Korean and Japanese student Y. M. C. A's.

Locations of the schools.

About 48 of the 69 high schools and all but one of the colleges are located in cities where mission stations are firmly established. This should be regarded as a condition helpful to the subject of this article. It is a fact that in almost all these mission stations, the workers are having their capacities taxed to the limit in order to cope with the situations in their own schools, which by the way, have a large number of Non-Christian students, in attitude if not in name. This naturally causes the school workers in the missions to center their activities on their own schools and the attending problems, thus leaving little time for the consideration of students in other schools; yet without the help of these deeply interested

Koreans and missionaries the advance on this government school student situation is to be greatly retarded, to say the least.

Some suggestions.

What are some of the means or methods to be used in reaching these students with the Christian program that will attract their lives to the Master of Life? Since the colleges are already an open field, we shall in the main consider the problem of reaching the high school groups.

In the first place some approach must be made with principals and teachers. This is not always necessary, but I believe that with the present organization in these schools, one cannot get far with group work without acquainting the principals and teachers with the plan and program. The creation of a friendly attitude and spirit of trust with the principals and teachers in the purpose of the work to be done will make for freedom, permanency and results in the program. One can appeal to the principals on the ground of aiding the school's purpose in propagating the moral life of the students. Other issues of varied degree can also be the means of approach. I do not think our main purpose need be concealed for any length of time, if at all, namely, to get students to grow in Christian character, the only way we know of developing it being in their coming to know and love Jesus Christ.

Some opportunities for conferences with the principals and teachers on religious and moral questions of students might provide friendly contacts which will lead to getting their support in the work with students in their schools. Other methods of keeping in friendly touch with the school authorities will suggest themselves to those who will be trying to reach these students.

Now what about the students themselves? One need not set out to reach the entire 16,000 or more, but rather the aim should be on reaching the few Christians or interested students in each school and get them "set on fire" for winning their fellows. Would a study

of how many students in a given government school one knew personally be of any value in checking up the reader's interest in this vital problem? Some information as to how real the problem is might be revealed through a checking over of the Sunday school and Church rolls, and seeing how many government students attend the services connected with the Church. Another study of how much time was being spent on work with students in the government schools by members of the Church or mission might show the trend as to the interest in this problem.

Each locality will have its own means of approach to the students and their different problems, but here are a few suggestions which might be used as a means for interesting and holding and winning many of these young men to the way of Christ.

Individual conferences with students; special evangelistic services for students; Bible classes; Sunday school classes for students; discussion groups; fellowship clubs; social meetings in the home or church; classes in English on the Bible and other subjects; special Church services for students; special lectures adapted to students in Government schools.

Many will feel, no doubt, that such activities will be an added burden to what they are already carrying on in the Church and mission and that extra time for work with these students cannot be spared; but unless many of these future leaders are won to the sway of Christ they will pass forever from the opportunity of sharing their lives in the service of the Kingdom.

Mr. Tate as a Pioneer

W. D. REYNOLDS, D. D.

RATHER LET ME call him *the* Pioneer, for Mr. Tate was the first of the seven pioneers to apply for Korea from our Southern Presbyterian Church. He came of pioneer stock, his father, Calvin Tate, having been one of the pioneer settlers of Calloway County, Missouri, where Lewis Boyd Tate was born Sept. 28, 1862. The sturdy lad grew up on a farm, the out-door life of plowing and reaping, felling trees, splitting rails and building worm fences, developing such robustness of physique and strength of character as well fitted him to do the work of a pioneer missionary—opening stations, building houses, broadcasting Gospel seed, planting churches, and such like missionary agriculture.

He took his college course at Fulton, Missouri, and his theological course at McCormick Seminary, Chicago, graduating in 1892. S. A. Moffett and W. M. Baird had just graduated and gone to Korea the year Mr. Tate entered the Seminary, and Graham Lee, W. L. Swallen, and S. F. Moore of his class were expecting to work in Korea, so it was natural that he, too,

should become deeply interested in this newly opened field. Early in his senior year Mr. Tate was sent as a delegate to the Inter-Seminary Missionary Alliance, which met at Nashville, Tenn, in October, 1891. There for the first time he and the writer, a delegate also from Union Seminary, Va., met and parted, little dreaming that their lives were to be so intimately associated for a third of a century in far Korea. There they heard the Hon. Yun Chi Ho, a student at Vanderbilt University, speak on the customs of Korea; and Dr. Underwood, pioneer of pioneers to Korea, just back on his first furlough, like a flaming torch kindled fires of interest by his burning eloquence.

Passing over the intervening months and the story of how the Executive Committee was prevailed upon to open a new Mission to Korea, we find the pioneers landing at Chemulpo in the afternoon of Nov. 3rd, 1892. As it was before the days of the railway, automobile and aeroplane, the party piled themselves and luggage aboard a river launch, and made the all night trip up river to the landing three

miles from Seoul. Pioneering days (or rather nights) had begun!

The Southerners were met and hospitably entertained for a week in Northern Presbyterian homes, the beginning of the "goodly fellowship" that has but grown stronger with the passing years. After shivering through three months of bitter winter weather in a big barn of a German house with lofty ceilings, long French windows and cracks in the floor so wide one could easily see what was going on in the cellar, the Mission purchased a semi-foreign tiled house from Dr. H. N. Allen for \$1,500, large enough to accommodate the Junkins, Reynolds and Miss Davis, who at once started the first Sunday School for Korean children in her bedroom.

Mr. Tate's pioneering building operations began with the erection of a small, cosy cottage for himself and sister in the same compound at the cost of 800 yen. The place was dubbed "Dixie" by our Northern friends.

From this home as headquarters, Mr. Tate began making pioneering trips with Moffett and Lee northward to Pyengyang; and in the fall of 1893 with Mr. Junkin made the first six days' trip overland, and through flooded streams, by pack pony to Chunju. Being the first foreigners to spend a fortnight in Chunju, they were objects of the greatest curiosity, and their inn was swarming day and night with sightseers.

The preceding June a Christian Korean named Cheng Hai Won had been sent alone to Chunju, and had bought a nice little piece of property in a quiet suburb with three thatched buildings on it for the modest sum of 52 yen. Mr. Tate took him on as a personal helper at 12 yen per month, and moved his family down from Seoul.

Mr. Tate spent most of the winter in Chunju living in one room of the house, 7 x 10 ft., preaching to the endless stream of visitors, and selling thousands of Gospels and tracts. Soon there was a little group of enquirers meeting in his tiny bedroom for services.

Feeling the need of beginning work among

women, Mr. Tate brought his sister down from Seoul in the spring of 1894. Word spread like wildfire that a Western woman had come to town, and sightseers besieged the place day and night to get a peep at her. The women were admitted in batches of 20 at a time, but the outsiders pressed against the gate and broke gaps in the fence, so that Mr. Tate, after vainly trying to keep order, had to appeal to the authorities to restrain the crowds. Miss Tate made a host of friends and won many of her neighbors to Christ. Among the first to be baptized in 1897 was a neighbor named Mrs. Kim, and her son, Rev. C. K. Kim, pastor of a Kwangju Church, who was then a boy of 12 years.

The work so auspiciously begun in 1894 was broken up by the Tonghak insurrection, which necessitated the Tates' recall to Seoul. Two weeks after their forced departure, the Tonghak troops seized Chunju, and that summer in a battle with Government troops one third of the town was burned to the ground. After the collapse of the movement, Messrs. Tate and Reynolds returned to Chunju together, and spent a month there in the spring of 1895. Mr. Tate's heart was deeply stirred by the scenes of desolation and the dispersion of the little band of believers; and also by the sight and sound of the execution of rebels by a firing squad every market day as a warning against rebellion. Strong man though he was, many were the tears he shed on the hill top as he gazed upon the ruined city.

Early in 1896 Mr. Tate and his sister moved down permanently, and occupied two or three tiny huts on the slope of Wansan until their house was built farther up on the hill in 1897. Mr. Tate was the pioneer treasurer of the Mission, the pioneer builder, with one house in Seoul and five in Chunju to his credit, the first itinerator by bicycle, using his wheel to draw sightseers and then preaching the Gospel to the crowd. Not only did he start evangelistic work in Chunju and serve as pastor of the West Gate Church for many years; but as a result of a wide, faithful itinerating S. E.

MR. TATE AS A PIONEER

and S. W. of Chunju, he baptized nearly a thousand converts, and established 67 country church groups. The Presbytery of N. Chulla of which he was one of the organizers and moderators, passed heartfelt resolutions of affectionate appreciation when he left the country, and sent a Korean representative with him 200 miles to the port of Fusan.

As an organizing member of the Committee on Church Government, Mr. Tate helped shape the Form of Government of the Presbyterian Church of Korea, and was a recognized authority on ecclesiastical law, and rules of order.

He was the representative and spokesman for Chunju Station in all dealings with the Government. The Governor of the Province showed the high esteem in which Mr. Tate was held by the officials by giving him a farewell banquet.

Mr. Tate was a man of great strength. In his early pioneering days I have seen him brush aside Korean workmen who were tugging vainly at a heavy beam, and single handed lift it into place, to the audible astonishment of the onlookers. He was fond of all games and sports, an ardent tennis player, a home run batter, a crack shot, and a prize winning fisherman.

He made friends readily, and was never happier than when surrounded with friends and children in his hospitable home. A neighbor in Florida said of him: "Mr. Tate was the nicest man that ever came to Frostproof."

He was a "friend in need and a friend indeed," as the writer can gladly testify. When our little boy lay at the point of death, Mr. Tate rode 35 miles on his bicycle in the heat of August to call another doctor in consultation—

and our son's life was saved!

In the evening of Sept. 2nd, 1905, while a terrific rainstorm raged without, Mr. Tate and Miss M. B. Ingold, M.D., were happily wedded in the Reynolds' home at Seoul. Her many friends will be glad to know that Mrs. Tate's health is much improved. She is spending this summer in western N. Carolina.

As a preacher and speaker, Mr. Tate was sound, forceful, and effective, and was in great demand for missionary addresses when on furlough. After his retirement from active service because of ill health, he received more invitations to speak than he was able to accept. The Sunday before he died he spoke four times, and again on Monday night spoke to a large and enthusiastic audience at Key West, Florida. The pastor later wrote: "Though Mr. Tate's head was white and hoary, his voice was that of a strong, vigorous man, and we all felt that we were in the presence of a strong, keen personality. He impressed all with his sure sincerity and absolute devotion to the cause of Jesus Christ." The next day Mr. Tate, like Peter of old, "went a fishing" in the famous deep sea grounds off Key West. He hooked a big fish, and the strain of the long, hard fight, and the excitement of landing it, overtaxed his weakened heart. Out on the open sea, engaged in the ancient Apostolic art of fishing, he suddenly heard his Master's call, and saying to those about him, "I shall soon be home" his immortal spirit in the twinkling of an eye was "absent from the body and at Home with the Lord", Whom he had been following all his life. The date of his departure was Feb. 19th, 1929.

The Pioneer had arrived at Home.

Conserving the Christian Aims of a Mission School

F. J. L. MACRAE

HAPPILY THE SUBJECT does not confine us to plans that have been tried, but we may deal with any that are likely to be helpful; and if this article should force constructive criticism it will be well for the work.

We take it that the chief objects of a mission school are two. Firstly, in reference to pupils from Christian homes, that they should be given a complete education in an atmosphere which will conserve and develop the Christian character which should be theirs from their home training.

Secondly, in reference to pupils from non-Christian homes that, while they are seeking education, the claims of Christ may be presented at the most receptive period of their lives.

There are of course other aims which are tremendously important, and of these one at least looms very large. That is the importance of raising up amongst the young people of the Church, who have means and ability, a number of more highly trained persons that will eventually be the leaders of the Church.

To reach every possible object of a Christian school the first requisite is to have a Christian staff. Nothing can possibly take the place of that, and yet it appears to be the most difficult of all to get. If the staff is not really Christian any other plans will not be of much use. The conscious and unconscious influence of the staff is so great that we must insist on the fact that Christian management is not enough to make our schools Christian.

If such a staff of teachers is obtained it may be argued, though I think, wrongly, that other things are not necessary. There should be as many hours as possible set aside for Bible teaching. This should surely be varied according to the class, but in every case there is one thing to be avoided, and that is that the hour should develop into one in which an in-

nocent group of young people is harangued by a teacher on the Bible. Sermons have their place, of course, but not in a school.

I take it for granted that the day begins with prayers, and in smaller schools the opportunity might be taken of having each pupil learn a verse of the Bible. The value of that is incalculable and in any case the Korean student is so quick at memory work that it does not involve very much toil.

Of course in higher schools there should be student Y. M. C. A's. These seem to be important from two points of view. In them can be arranged hours for Bible study by the circle method, which has been found to be of such blessing all over the world. This method forces the student to think for himself and the Bible thus becomes its own authority and is not dependent on a school of thought or a teacher. Everyone who is dealing with the young in this land knows that this question lies at the very heart of the difficulties with them. They are not really opposed to Christ but to the Church as they conceive it and its teaching. The student Y. M. C. A. should be of the greatest value again in picking up and using all the stores of energy there are in any group of pupils. The Churches in this land are looking more and more for educated young people to take charge of different work, and these young people have to be directed aright.

There is, also, the vexed question of church attendance. What battles have been waged over this, and how indignant people get in these days at the very idea of compulsion! I confess that frankly I am on the side of compulsion as a last resort for all pupils in the dormitories at least. The schools stand to these pupils 'in loco parentis' and as they have entered a Christian School there cannot be the vestige of an objection to the school forcing them to attend church. Even the

other pupils may very reasonably be required to attend church. The school is established for one purpose and that alone, and if we allow the pupils deliberately to put themselves outside of a potent means of commending the Gospel of Christ we are not treating fairly our constituency at home. We do not establish these schools merely to relieve the Government of its duty to educate the whole of its people. The chief objection is the fear that people nowadays have of offending the free consciences of the pupils. This I think is simply in line with the false ideas of freedom so common in the world of today. The sooner the young people of this land or any other land learn that schools while run, of course, for their benefit cannot be run by them, and that compulsion does not mean harshness but only that necessary amount of outside direction which must be shown toward people of younger years even in modern education, the better will the results be.

I should like to refer in closing to a personal experience. I do it the more freely because I failed, no doubt because of the lack of an adequate knowledge and of sympathy with the boys. Some years ago I tried, in an interview in my own house, to talk about personal problems and problems of life with each boy in his last school term before he left. I found that, while a young Western boy might just open his heart when he was alone and with a man he could trust, the Korean boys seemed to find comfort in coming two by two.

I have always been certain I failed; but I have always felt somehow that such an interview at such a moving time in a boy's life

might mean as much to a boy in the East as it did to boys in a certain school I knew of in the West.

We want to help in bringing such light as the West has to this ancient Eastern land, but as missionaries we long to bring all the young people to the feet of Christ.

It would be well to write of other things, such as the organization of prayer groups, encouragement of personal purity in word and deed, but these subjects must be left to others.

The Mission Fields

As we go forth across the world
Into the harvest fields so wide,
However far the roadways are,
Or whether good or ill betide
Lord God of hosts, be Thou our guide.

And in those lands beyond the sea
In all that we must meet or share,
Of pain or peace, of joy or grief;
In all we do, in all we dare,
Lord God of hosts, be with us there.

For all success that crowns our work
Through souls redeemed from sinful ways,
To visions broad, and life and God,
Now, and to everlasting days,
Lord God of hosts, accept our praise.

And if the foe, as still he may,
Through the impassioned hearts of men,
Our lives oppress, our souls distress,
And persecutions meet our ken,
Lord God of hosts, be with us then.

Or if it be Thy will that we,
As on the tide of battle rolls,
Should wage the strife at price of life,
As death the human clay infolds,
Lord God of hosts, receive our souls.

E. J. URQUHART.



In Memoriam—Frank M. Brockman

BYRON P. BARNHART

ON MONDAY EVENING, June 10th, at Princeton, New Jersey, Frank M. Brockman, youngest of three brothers, all world's statesmen, passed on triumphantly after a lingering illness. He was born in Douglas County near Atlanta, Georgia, May 21, 1878. Upon his graduation from the University of Georgia, he joined the Omaha, Nebraska, staff of the Y. M. C. A. and later served as State Student Secretary of Missouri, from which position he was called to Korea, where he served twenty-three years, twenty of these years as Senior Secretary. In 1927, Mr. Brockman came to America a sick man. Experts diagnosed the malady as spleno-medullary leukemia, an incurable disease which is very rare and the cause entirely unknown. Under the skillful and devoted care of Dr. Howard Kelly, of Baltimore, Mr. Brockman's life was prolonged for several years.

His work in Korea was conspicuous in his ability to hold the confidence of both Koreans and Japanese even throughout the tensest period of political antagonism. He had the friendship of the great leaders among the Japanese and Korean peoples. His power of statesman-ship was illustrated in his clear discernment of the essential elements of a situation and the marshalling of the forces to deal with it wholly and adequately.

Frank Brockman is survived by his wife, Jessie Willis Brockman, and two daughters, Jean aged 12 and Julia aged 7, and two brothers, Fletcher and Whitfield. They, with a large company of friends and relatives, met on Wednesday afternoon, June 12th, in the historic chapel of the Princeton Seminary, where, under the inspiring leadership of President J.

Ross Stevenson and Dr. Charles R. Erdman, the funeral service was held. Friends and loved ones came and paid tribute to the victorious life.

The above was a printed statement sent by the Young Men's Christian Associations of North America to all its Secretaries.

We who have worked with him during these past years feel keenly his absence from our group. His singleness of purpose, his vision and quiet manner of holding a vision ever before his co-workers, and his ability to never be discouraged were his unfailing assets. However, the greatest gift that he left with the Young Men's Christian Associations of Korea was the high spiritual plane of its entire program. His legacy of calmness, kindness, and faith in the Fatherhood of God will ever inspire us to a better life.

Frank Brockman

"Dead," you say ?

The friend that I have known is dead !
Whose love is mine, whose tenderness
And warming handshake I have known :

Dead !

He, whose feet have walked this room ;
Whose eyes have seen, and loved these hills;
Whose very voice still lingers in my ear :

Dead !

"Dead," you say ?

I tell you, "No !" for this is true —
Today he came to me and said,
In his own quiet southern way :
"I am alive ;

And you my friends beloved
Must carry on my task, and show
God's love to all this hungry world."

A. C. BUNCE.

Mr. Frank M. Brockman

S. NIWA

IT WAS IN JULY two years ago that we bid farewell to Mr. Brockman at the Keijo Station, when he went home on account of illness. Since then we have received various reports of his condition, sometimes good and sometimes bad, and finally we have got the sad news of his death. We are exceedingly sorry for it, and wish to express our heartfelt sympathy with Mrs. Brockman, her children and her relatives in the present bereavement.

He was sent to Korea in 1907 and succeeded Mr. P. Gillett as Honorary General Secretary. The Korean Young Men's Christian Association owes him a great debt for its development from its infancy up to the present. Especially did he labour for the Association at the time just before and after the opening of the present well equipped building.

He went over to Japan Proper in order to raise funds for the building, and his hard endeavour was rewarded by the securing of a considerable sum of money. The writer has a very pleasant and sacred memory of him as he had the privilege of assisting him in a slight way at that time. Mr. Brockman was a generous and warm hearted man, showing typical characteristics of the Southern people, and was very much loved by all his friends.

There is a great deal of work for the Korean young men to do, especially in the line of rural problems, and they needed him very much, so his death should be deeply regretted by them.

We are informed that his remains will be sent here for interment in accordance with his wish. That seems to be quite natural, as this is the land to whose young men his life was devoted.

In addition to that, the fact that his aged mother, to whom he was very devoted, died

here, and that his beloved eldest daughter also breathed her last in Keijo, and that they rest in a very beautiful cemetery looking toward the silvery water of the Han, might have led him to express this wish. What is now more proper and fitting for us than to repeat the saying by an angel to the women, "Why seek ye the living among the dead?"

Yes, he is promoted to a higher service by our Heavenly Father. We should look up to him and not down at the grave, as the great Beecher advised his friends to do with regard to himself.

Our Contributors this Month

Miss Bertha Starkey, in 1925 assigned by the Japan Mission of the M. E. Church to work among the Japanese in Chosen and Manchuria, located in Seoul.

Rev. D. A. Bunker, 1885, retired missionary of the M. E. Church, temporarily residing in Seoul.

Mr. W. L. Nash, 1921, Y. M. C. A. secretary for student work, Pyengyang.

Rev. W. D. Reynolds, D. D., L. L. D. 1892, Southern Presbyterian Mission, Professor in Theological Seminary, Pyengyang.

Rev. F. J. L. Macrae, 1910, Australian Presbyterian Mission, principal of boys' academy, Kuymasan.

Miss Hamna Kim, professor of Home Economics in Ewha College, Seoul.

Mrs. R. K. Smith, 1911, Northern Presbyterian Mission, wife of mission doctor at Chairyung.

Mr. A. C. Bunce, 1928, Y. M. C. A. Secretary for rural work, Hamheung.

Pastor E. J. Urquhart, Seventh Day Adventist Mission, Seoul.

Rev. J. de Kart Bruen, pastor in Belvedere, N. J., U. S. A., father of Rev. H. M. Bruen of Taiku.

Mr. S. Niwa, secretary of Japanese Y. M. C. A., Seoul.

Rev. F. S. Miller, 1892, Northern Presbyterian Mission, residing in Chungju.

The Seoul Foreign Cemetery

D. A. BUNKER

IT IS NOT EASY TO TELL exactly whether the incident related here marks the first time the old Korean government ran up against a treaty stipulation or not, but it is sure that a treaty stipulation was brought into action in 1890 to secure a burial place for western foreigners who should die in Korea and be buried there. In 1890 Dr. J.W. Heron, of the Presbyterian mission, died and no plot of land had been designated as a burial place. When his death occurred the government was promptly notified and requested to set apart a piece of land suitable for the burial of our dead. This was not long after the Hermit Nation had opened its doors to western comers and the non-rustle idea held a much firmer grip on the Korean mind than it does today. Now—had Korea continued an independent nation—she would respond to such a request promptly, but in 1890 delay begat delay unto the third and fourth put-off.

A somewhat vague promise to meet our request came from the authorities, but the day passed and nothing beyond the promise loomed above the horizon. A second request went into the palace the following day and another promise was given. The third day dawned and with it came the resolution on the part of those who had the burial rites in hand to dig a grave in the rear of the compound in which stood the Heron home. This land was American property and we were in no way trespassing upon legal rights by digging the grave in it. It should be said here that it did not probably occur to any foreigner connected with the matter of securing a grave, that the action proposed would bring about as speedy a solution of our problem as it did. (The grave that was prepared was about 80 feet to the north of the present Gray House).

No sooner had the pick been driven into the earth than with lightning speed word reached the palace of what was being done and what it was proposed to do, and back came the

cry:—No, no, you must not desecrate the city wall enclosure by burying a dead body within it—and then it was that the American treaty was brought into evidence, wherein it was distinctly stipulated that the Korean government agreed to cede a plot of land for a burial place. Meantime the digging of the grave went on. Then there was a rustling of the Far East, and a hunt for an acceptable burial place was put on foot at once. Messrs. H. N. Allen, H. G. Appenzeller, H. G. Underwood and the writer were appointed, by the authorities concerned, a committee to select a suitable site. We were conducted by a government official to the bluff at Yongsan where one gets a view across the river of a far-flung sand plain. We were directed to look in the far distance to what appeared to be a slight rise of ground on which was a clump of trees. I do not think a member of the committee took the trouble to find out just what the official was pointing out; his proposition was an impossible one, and soon we had expressed ourselves to this effect, and turned our faces Seoul-wards. Another place was pointed out which did not meet our idea as to what a final resting place for our dead should be. At last we were led to Yang Wha Do and the site pointed out to us there was chosen.

How many of those who were present at the memorial service held there a few weeks ago noted the beauty of the place? Nature surely lavished her beauty touches on this little piece of ground. It is an ideal spot. The westering sun as it silvers the near-by Han river makes a picture of which one never tires.

Dr. Heron's grave was the first. Many others have been added since, until today nearly every western nation represented has laid one or more of its nationals to rest in this place of deep silences. The road to the cemetery that seemed so long in the first years grows shorter and shorter with the passing years.

The Need of Home Economics Education in Korea

MISS HAMNA KIM

THE HOME has been praised as the nucleus of society, its center and its heart. Its virtues have been so unanimously extolled that one need not cite them. It is the abiding place of the family; its soul is the mother, father and children. It is the place where morality and modesty are taught. In it arise the basic virtues of love of parents, love of children, love of brothers and sisters; sympathy is thus engendered and loyalty has its source. The privacy of the home is a refuge from excitement and struggle and gives rest and peace to the weary battler with the world. It is a sanctuary where safety is to be sought. An English proverb runs, "An Englishman's home is his castle." It is a reward, a purpose, in that men and women dream of their own homes and are thrilled by the thoughts of them. Mrs. Richards makes the following remarks about the home: "The home is not the place where a man hangs his hat at night, nor even where he eats and sleeps, but it is the scene of the greatest events in life; birth, death, joy and sorrow. It is the cradle of the child, the resting place of old age, the retreat in which the worker is to be refreshed spiritually and physically for the day to come. If governed with firmness, love and intelligence, it becomes the nursery of all virtues."

The responsibility of conserving this kind of home atmosphere lies largely in the hands of the people who have had proper training and education in their own homes and in the schools which have courses for home-makers.

In this land a high percentage of babies under one year of age die every year, thousands of children are suffering from physical and mental defects, many mothers are broken hearted over their unfilial sons, concubinage continues; there is drunkenness, prostitution, laziness, indifference. Fathers, husbands and sons leave their homes to spend their leisure

hours in saloons and places of prostitution. Why do so many commit suicide today? What is the fundamental reason for so many divorces? Are not all these vices directly related to an inadequate home life, unsatisfactory home conditions and the inability of the wife and mother to furnish satisfying companionship and an attractive home life for her husband and children?

How can this situation be helped? What method and what procedure shall we use to rid our people of all this immorality? It is as intolerable to us as to other peoples and we must find a satisfactory solution to this problem. We maintain that the responsibility for this deplorable state of affairs in our country is upon the home and that the only remedy lies in a thorough-going improvement in the Korean home life. We need the combined efforts of husband and wife to make better homes. A house cannot be run by the wife alone. But a large portion of the responsibilities of the home is upon her shoulders, and her first duty to her home is a realization of her place in the home, and of her rights, her authority and her duties. It is tragic for young girls, who have no real idea of the meaning of a home and the responsibilities that it involves, to think of establishing such an important unit in the foundation of society. How many women in establishing homes clearly understand their obligations to their husbands, and children, to the community and society?

It is a thing to be regretted that we have not been able to have practical education in matters pertaining to the home. It has been a dream for a good many years to have a school where Korean girls could get special training for their work as home-makers and for their tasks in community and society. We need great women workers in many different lines: women who see ahead with clear, far-

reaching vision, women who can hear the challenge ring, women who have strength enough to bear hardships in order to reach the heights of their desires for their people in this present age. We demand great leaders in science, art, law, politics and philosophy. There should be development and progress in all these phases of life; but what is the foundation that must be laid? The basis is in good homes where the trained housewife holds the key. The perturbed circumstances in which we live must have the firm touch of the trained home-maker whose self-confidence arising out of her special training for her task, makes her absolute mistress of the situation.

It is encouraging to see our long-deferred hopes being materialized in the Home Economics Department which began this spring in Ewha College. Forty-two girls applied for admittance; only thirty-two could be accommodated. This is the largest class ever enrolled in any department of Ewha College. They are happily engaged in their work, and it is indeed gratifying to see them so busy and interested and open to suggestions of new ideals and purposes for Korean home life. We feel their expectations will be met in the curriculum planned, for the courses are practical and pertain definitely to Korean homes and Korean life. Such courses as Child Care, Nutrition, Foods, Clothing, Home Furnishing and Architecture, Home Industry, Household Management, Household Physics and Chemistry, Hygiene and Sanitation, Home Nursing, and other Home Economics subjects give the students over thirty hours a week for a four years' course.

Some of the readers of this article may wonder whether these courses will be applied to the Korean home after the training has been received. In a former issue of this magazine it was interesting to read a criticism concerning the teaching of foreign cooking. The article stated, "The training of foreign cooking is decidedly wasteful of time

and energy, for most of these students will have to live and cook in the Korean kitchens of lesser means." (1) That is true. One must agree with the writer. Everybody can say that much if the understanding goes that far only. Personally, I think he sees only one side of a ball and does not go around to examine the entire body. Our purpose in the Home Economics Department at Ewha is to meet the exigencies of Korean home life in a scientific way. The whole course has been developed from the urgent need which is everywhere existing. It has been planned by people conversant with the values in Korean home life and with its needs. It is our purpose and our right to call upon anything in any civilization which can be scientifically used toward a solution of our problem in Korea. Although the course has been planned and will be maintained on a high level of scholarship, the whole emphasis has been practical rather than academic. We aim to give our students new vision, new ideals, new purposes adapted to the better Korean homes and within reach of present day Korean economics. These are our aims and purposes; this is the training we aim to give our girls at Ewha. But if you ask whether or not this training will really be applied in the girl's home as she returns from college, we can only reply that these girls cannot make use of what they gain from their college course, cannot make their training available to their homes without the hearty cooperation of their homes and of society at large. The responsibility of providing the training and of making it adaptable to the situation in which it is to be used rests with the college; the responsibility of using this training rests with the girls themselves and perhaps even more with the fathers and mothers and husbands who encourage or discourage them in their efforts to raise their homes to the standards which they have built for themselves out of their college course in home economics.

A Great Gulf Fixed

J. de HART BRUEN, A. M.

THE GULF BETWEEN the Church and the young people exists in America as well as in Korea. Some of the causes are the same where the children are trained not to go to church worship. The Sunday-schools are usually held before service; at the close they go away. By the time they are eighteen or twenty some graduate into the church but many drop out. To overcome this evil some pastors preach a short sermon to the children in the early part of the worship, choose some hymns known by them, and remember their presence throughout with frequent allusions which they can understand. Other pastors give "text books" to the children, who write in them each Sunday the text of the sermon, commit it and recite it to their Sunday-school teacher; the teacher signs and returns the books; at the end of the year the books are returned to the pastor and those children having perfect books are presented with Bibles or New Testaments. Some pastors use slides, the Tissot, Doré or other pictures, often giving photographs of the places mentioned in the morning service. The missionary sermon always draws a larger congregation when illustrated by slides.—The slides selected should illustrate scenes peculiar to the mission field under discussion, not views of hospitals, or faces, which are more or less alike the world over.—Again, illustrated hymns may be thrown upon the screen, the pastor speaking for a few moments concerning each one, the author and teaching of the hymn, the artist and original of the picture. The

scripture read and the prayer offered may well follow the same lines. A children's choir and a young men's choir I have found helpful.

I have tried and found very successful all of these plans. In my experience—which lasted until I was past eighty—there has been no "gulf".

I may add that I have always avoided controversial methods. I have presented my own belief without reserve, but always positively, not negatively. I have never mentioned "modernism" or "fundamentalism" or any other "ism". I have not discussed "higher criticism." I think I have never once mentioned either of these words. I have told all who preach for me to preach the truth as they saw it and to attack no one,—to preach "nothing but Christ and him crucified". I have let natural science alone, for I believe the Bible teaches none. (Its purpose is stated in II. Timothy 3:16.) I am inclined to think that the "gulf" is partly due to the fact that the older Church members have taken the Bible as a book of science and our young people find its scientific teachings flatly contradicted by the teachings of their schools and colleges. If we could read our Bible on our knees, seeking only religious, truth we would rise holding up the cross, to the end that the Light of the World should drive out the darkness.

NOTE:—The Rev. Hart Bruen is the father of the Rev. N. M. Bruen, of the Northern Presbyterian Mission, Taiku, and is residing in U. S. A.

The Old Deaf Grandmother

F. S. MILLER

AS THE ITINERATOR came past the corner of the little thatch-roofed church at Pagoda Village, an old, bent grandmother, dressed in white muslin jacket and skirt and a white kerchief over her head, took hold of his coat lapels and greeted him joyfully. When he attempted to reply she put her finger to her ear and said, "I can't hear a word." Then the itinerator recognized her as the old deaf grandmother who has been quite a problem. The people and even the helper declare that while she attends church regularly they cannot make her hear enough of the Gospel to save her soul.

She entered the church and, walking up to the front, bowed her head in prayer. The itinerator wondered what an old woman, who had been worshipping in front of devil trees all her life till she was too old to hear, what she would have to say to her Maker.

The helper came in and the itinerator asked, "Have you and the local women tried to teach this poor old woman?"

"Yes, and no, she is too deaf to hear a word we say. She cannot read, so what can we do?"

Just then she arose and, going over to the helper, greeted him and asked, "How are the twins?" "They are doing nicely." "Do they have nourishment enough?" "Plenty for both, they are fat." "That's good."

Then the one who was "listening in" asked rather pointedly, "If she cannot hear anything you tell her about the Gospel how does she know all about your distant twins?" "I don't know, somebody has been telling her about them. Well, if she can be told of twins why can't she be told about the Gospel? Sit right

down by her and try again."

He took his seat by her on the matting and asked her why she became a Christian.

"I had grandchildren left me to raise, their parents died, and I prayed for help to the spirit of the mountain pass, the spirit of the house site, the spirit of the old dead tree back of our house, but the children died one after the other. Then someone told me to come here and pray to the God of Heaven. I did so and my remaining grandchildren have grown up. One is a carter and I have great-grand-children now."

"How did you know to come to church this morning? It's not Sabbath and you could not hear the bell?"

"My great-grand-children heard the bell ring and came in and told me it must be Sabbath, so I came over."

The helper told her of Christ's death for her sins. "Yes I have many sins, but I am trusting in the salvation of the cross and hoping to go to heaven when this old body dies."

So the itinerator gave the helper instructions to enroll her in the list of catechumens, to keep on teaching her every visit and prepare her for baptism in the autumn.

After the service the helper told her to wait and, as the itinerator writes, he can hear their loud voices. Some of her replies are so far from the question and so amusing that the other women laugh; but, thanks to her deafness, she cannot hear them and is slowly finding her way into the Kingdom. Pray for her and that she may be able to lead her household to Christ.

The Maiden-hair Fern Tree

MRS. R. K. SMITH

THE MAIDEN-HAIR fern tree, *Ginkgo Biloba*, remains as an isolated relic in the midst of recent vegetation, now very scarce though once abundant, and in but few localities though once widely distributed, as fossil remains prove. Petrified Palaeozoic seeds almost identical with the ginkgo have been found in France and England. Perfect leaves have been found between the lava flows exposed in the cliffs of Mull, so this stately tree is, link between east and west and deserves more than passing thought.

Once included under the *Taxaceae* in the neighborhood of the yew, it now stands alone as the first of the *Gymnospermae*. As early as 1712 it was given the name "Ginko" by a botanist who had studied the Japanese tree, and sixty years later "Biloba" was added. Another quarter of a century later a botanist named Smith discarded what he called the uncouth genus Ginko, and the incorrect specific term *Biloba* for the high sounding *Salisburia Adiantifolia* since it resembles the fern *Adiantum Pedatum*. The only reason for the rest of the name is that Salisbury Plain has a five-fingered geological formation with different outcroppings between. When one's family tree has its roots back in England before the "May-flower" it is usually a source of pride, so we ought not to begrudge our lonely ginko this name which carries our thoughts back to the days when the old earth was still busy with its Makeup. But in only three books, two by English people and one by a French author, have I seen this name,—dictionaries and Mrs. Isabella Bird Bishop's "Korea and Her Neighbors", where she pauses for one line to mention a "superb *Salisburia Adiantifolia*, seventeen feet in girth" at Changansa Monastery in the Diamond Mountains. If one does not care for the harshness of "Ginko," the Korean "Unhaing Nabmoo" is more pleasing, with its hint of grace and beauty.

So the Ginko is of special interest because of its isolated position, its present restricted areas and its great antiquity. Although it must share these with the giant Sequoia which links up with the Mesozoic era, we do not fear the rivalry, for each is perfect in its own way. Whereas it is the government of the West which seeks to protect the giant redwoods, the Ginko would have been extinct except for its preservation in sacred temple areas in the far East, there being few wild specimens and only recent nursery products. Three fine old trees are a joy to remember, one in Northern Presbyterian Mission compound at Seoul, Gale's yard, the one already mentioned in the Diamond Mountains and one which perhaps but three white people have seen in the depth of the hills near the border between Chairyung and Songdo territory. This latter stands on a hill devoted to archery in a well wooded district that always has water enough to develop good crops, so the people have not been driven to sacrifice every vestage of beauty as in some places. This Ginko was seen in its early tender green when the delicate leaves were so tiny as to reveal the magnificent sweep of symmetrical limbs. The Changansa tree was seen in a shower of soft gold as the leaves were falling, and the Seoul tree in the height of its verdure.

The pyramidal form is constant, the bark is smooth and grey. The fanlike leaves tremble in the slightest breeze on their long petioles. They are like the Maiden-hair fern in shape and venation. They may be entire, divided by a median incision into two wedge-shaped lobes or subdivided into narrow segments. The lowest vein in each half of the lamina follows a course parallel to the edge and gives off numerous branches which fork repeatedly as they spread in a palmate manner toward the leaf margin. The flowers are dioecious; the male flower, born in an axil of leaves, consists

of a stalked central axis bearing loosely disposed stamens; the female flower has a long naked peduncle bearing a single ovule on either side. The ripe seed is like a plum, enclosed by a thick fleshy envelope covering a hard woody shell. The kernel is almost round, an inch long and three quarters wide, like a fat almond with a smooth exterior. It is edible; uncooked it is very bitter, but after boiling it is good when added to vegetables or bean curd. There is considerable oil which can be used.

No resident of the east, nor even a passing tourist, should be ignorant of this distinctive Oriental tree, as the government has planted numerous trees in the public parks, and nurseries are ready to supply quantities of them. This is an authentic link with our own life in the West and we should tune our ears to catch the faint whisperings as the Ginkgo wafts its message to the Sequoia, its companion in exile from the long, long ago.

Notes on the Ginkgo.

"The Korea Review," page 395, Vol. 2, 1902.

This tree grows to a great size in Korea and attains an age of seven or eight hundred years. Its Korean name, *eunhang* or "Silver Apricot", is because its white nuts though small are shaped something like an apricot. This species of tree was introduced into Korea during the early days of the Koryu dynasty or about a thousand years ago. The nuts are baked and eaten. In South China this tree is called *yung-an* or "bright eyes" because the white nuts bear a remote resemblance to an eyeball. In North China it is called *pak-kwa* or "white fruit". Both these names are used in Korea.

This is one of the trees in which the male and female principles are developed in different individuals. One tree will be a female tree and another will be a male. Unless trees of both sexes grow near together there will be no fruit. The Koreans say they must be with-in view of each other, though the reflection in a pond is sufficient. The Koreans cherish the peculiar notion that if a piece be cut off the side of a female tree and a corresponding piece from a male tree be inserted in the wound and fastened with grafting wax the tree will ever after be fertile, even though there will be no male tree in the vicinity. The nuts are supposed to be slightly toxic in quality and injurious to children.

They are used in medicines and confectionary of different kinds, as well as in sacrifices. Koreans declare that the flowers of this tree open only at night, and it is so unusual to see the flower that it is supposed to be a sign of death to see one.

Notes and Personals

Northern Presbyterian Mission

Returned from Furlough

Miss Olivette Swallen, Pyengyang
Rev. and Mrs. R. H. Baird and children, Kangkei
Miss A. L. Bergman, Pyengyang
Rev. and Mrs. W. M. Baird, Jr., Chairyung

New Arrivals

Rev. and Mrs. Harold Voelkel, Andong
Dr. and Mrs. Dewitt S. Lowe, Chungju

Pyengyang Foreign School

New Arrivals

Miss C. Blair
Mr. T. H. Logan
Mr. and Mrs. Malsbary

Seoul Foreign School

New Arrivals

Miss Inez King
Miss Irene Jackson

Australian Presbyterian Mission

Returned from furlough

Miss Dunn, Kuchang
Miss Withers, Fusanchin
Miss Jean Davies, M.D., Chinju

M. E. Mission, South

New Arrival

Rev. Ralph Lewis, Chulwon

United Church of Canada

Returned from furlough

Mrs. A. H. Barker, Sungjin
Miss E. McEachern, Hamheung
Miss E. A. McLellan, Hamheung

New Arrival

Miss Frances Bonwick, Hoiryung

Christian Literature Society

Returned from furlough

Mr. and Mrs. Gerald Bonwick

We regret to announce the homegoing of Mrs. P. W. Hounshell of Rural Retreat, Virginia. Mrs. Hounshell is the mother of Mrs. L. O. McCutchen, Chunju, and of the Rev. Charles G. Hounshell, D. D. of Athens, Tennessee, who was for several years a member of the Southern Methodist Mission. Mrs. Hounshell was a constant reader of the Korea Mission Field. Only the Bible and the Home Sunday School Magazine had the preference in her reading.

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